

THE
Good Fight of Faith.

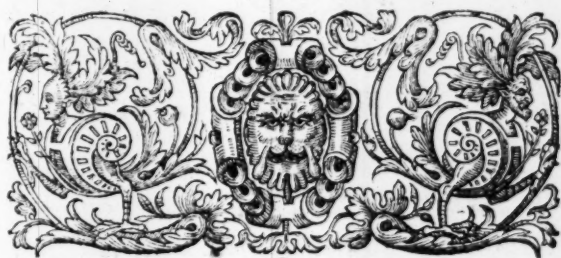
A
SERMON PREACH-
ED AT SAINT MARY.

Acts in London, vnto the Gentle-
men of the Artillery Garden,
the 19. of Iune,
1623.

By the late faithfull seruant of God, THOMAS
SVTTON, Doctor of Diuinitie, Preacher of
Saint Mary Oueris in South-wark.

AT LONDON,
Printed by *Humfrey Lownes* for *Robert Milbourn*, and are
to bee sold at his shop at the great South doore
of Pauls, 1623.





TO
THE MUCH HO-
noured Societie of Gentlemen,
that exercise Armes in the Artillery
Garden, neer L O N D O N, all grace
and happines.

R I G H T W O R T H Y,

YOu desire to behold
with the eye of faith
the good fight of
faith; the noyse or
sound whereof, you
haue heard by a siluer Trumpet,
A 3 now

The Epistle Dedicatory.

now silenced by death: The Eccho of that sound offers it selfe submissely to your Worships, as iustly yours, being preached at your call, and printed at your request. Giue mee leaue to tender it as a pledge of my seruice towards you, my loue towards him, whom Alliance, and Worth made deare vnto mee. Let your power shield the cause, and the cause will aduance your power. Religion it selfe can entitle honorable, at least secure Titles where it finds them. The sinnes and vices, which hold a strong antipathie with Faith and Religion, are the enemies with which you are to
encoun-

The Epistle Dedicatory.

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*encounter ; If you yeeld to them,
you haue lost the victory, though
otherwise victorious. If you con-
quer them, though otherwise con-
quered, you shall be more then Con-
querours. This is the summe of
of your dead Preachers living
exhortation reuiued by him, the
remainder of whose life shall bee*

From Christ-Church
in Oxford.

*Yours in all humble
obseruance,*

FRANCIS LITTLE.





THE GOOD FIGHT of FAITH.

1. Timothy 6. 12.

*Fight the good Fight of Faith : Lay hold of
eternall life.*



Here be two kindes of
enemies ; The one ,
ghostly ; the other, cor-
porall. There be two
kindes of warre ; The
one, proper ; the other,
mysticall. There bee two kindes of
B warriours ;

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warriours; The one, carnall; the other, spirituall. There bee two kindes of weapons; The one, the sword of man; the other, the Word of God. In the one order of warriours, are you: I am for the other. With the one kinde of enemies none are able & fit to fight, but such as you: we must all bear arms against the other. In the one kinde of warre you are beaten, and become expert: to meddle with this, were, with *Phormio* in *Tullie*, to discourse of military discipline before *Hannibal*. I will acquaint you with the other. The one kinde of weapon you can handle as skilfully as the *Parthians* did their bowes, or the *Beniamites*, *Iudg. 20*. did their slings: whereof, the one could shoot an arrow; the other, cast a stone at a haire's breadth. I stand heer to instruct you how to use and wield the other. Experience in the one kinde of warre, commends you to be Champions: but experience in the other, commends

mends you to bee Christians. By your skilfull handling of the one kinde of weapon, you may blank the forces, disappoint the attempts, and put-by the violent assaults of men : but, by your artificiall handling of the other, you may conquer the pride of your hearts, that insulting and brauing enemy ; the venome and poison of your flesh, that traiterous and secret enemy ; the bewitching charms and incantations of the world, that flattering and smiling enemy ; the furious inrodes and incursions of Satan, that old and malicious enemy.

When you haue done most honorable and worthy seruice in the one kinde of warre, you can haue no more but a smoke of honour, a shadow of wealth, a blast of fame, a wreath and coronet of Palm and Laurell, a monument of Brasse or Marble, a memory preserued from obliuion by thin paper-wals : but, when you haue serued

in the other, you shall bee crowned with a Crown of life, *2.Tim.4.* receiue an eternall waight of glory, *2.Cor.4.* liue for euer with your Leader & Captain Christ, *Phil.1.23.* be clothed with long white Robes, the signe of purity; wear Palms in your hands, the ensignes of victory, *Apoc.7.* You shall be changed from earthly, to be heavenly souldiers; from militant, to be triumphant Saints; from making the aire to thunder with your roaring Cannons; to make the heauens ring with *Hallelujahs* of praise, and glory, and victory to the Lamb, and to Him that sits vpon the Throne for euermore. And therefore, amongst all your other points of warre, haue minde of this; *Αγωνίζεσθὺν καλὸν ἀγῶνα τῆς πίστεως*: *Fight the good Fight of faith.*

Mee thinks, my Text is like the Ark of the Testimony, wherin was *Aarons* Rod, and a Pot of Manna. Heer is a Rod that made wounds, and sores, and scarres;

scarres; *Fight*. But heer is Manna with it: it is *Certamen bonam*, the good Fight; and *Certamen pium*, a godly Fight, the Fight of faith; and *Certamen questuosum*, a gainfull Fight. It is the laying hold vpon eternall life, and looks like Peter's three Tabernacles in the seuen-teenth of *Mathew*: Heer is one for *Moses*, and one for *Elias*, and one for *Christ*. In the first I see *Moses*, a man terrible and dreadfull; *Fight*. In the second I see *Elias* pleading against *Baal*, and contending for the faith. In the third, I see *Christ* crowning his souldiers with eternall life. If you would haue a name for my Text, it is a *Parenesis* or exhortation. If you would see the Anatomy, and view the limbs of my Text, heare,
 First, the proclamation of war, *Fight*.
 Secondly, an incouragement, *Fight the Certamen bonum*.
 Thirdly, the inualluable treasure for which you doo fight, the defence and maintenance of faith.

The good fight of Faith.

Fourthly, the Crown proposed, the reward promised, the life of glory provided for you at the end of your war; an *eternall life*.

Be not dismaied, though you receiue some hurt and wounds, though you lose some of your blood and ioynts, yea, effuse your liues and spirits in the Field: for, within the Cabinet of this Text, there is a precions oile to heale your hurts and wounds: that is good. And there is celestiall dew; whereof, the least drop and scruple may cure and reuiue the Dead, though rotten in the graue; and that is faith: *Fight the good Fight of faith*. And what can a warriour expect, at the end of all his desperate and bloody Fight, more than this Text doth promise? What reward, to a Crown? What Crown, to the Crown of life? What life, to the life of glory? What glory, to the glory of a Kingdome? What Kingdom, to that which is by inheritance? What inheritance, to that

that which is immaculate, vndefiled, incorruptible, and reserved for you in heauen, 1. *Peter* 1.4 ? All this happinesse, and more, lies wrapt and inclosed within this compendious Closure, ΕΠΙΛΑΒΕ ΤΗΣ ΑΙΩΝΙΗΣ ΖΩΗΣ : *Lay hold of eternall life.*

These shall be the limits and bounders of my speech : wherein, it is my purpose to be plain ; and my praier, to be profitable. And now, euery man to his Colours : gird on your swords : pluck vp your hearts. Think neither of fleeing away, nor deferring the battell, nor of any treaty of peace, nor of any other thing but fighting. I see the enemy come marching : and I heare the Lord of Hostes from heauen bespeaking you with promises and perswasions, euery one of you, in the words of my Text ; ΑΓΩΝΙΖΕ, *Fight*. God himself is a man of warre. Diuine Oracles call him, *Dominum Exercituum*, The Lord of Hostes. Aboue all creatures, he loues souldiers ;

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souldiers ; aboue all exercises, commends fighting ; aboue all actions, he honors warlike and martiall designs.

Therefore hee exhorts to put on Armour, *Eph. 6.* promises to crown the Conquerors, *Apoc. 2.* charges and commands to fight, in the words of my Text. The Legions of Angels are warriors, to fight against the Dragon. The Starres of heauen are warriors, to fight against *Iabin* and *Sifera*. The Elements are warriors, to fight against *Sodome*, *Korah*, and the old world. The very *Animalia insecta* are warriors, to fight against *Egypt*. All degrees of men are warriors ; some fighting for the enlargement of Religion, and some against it ; some for the aduancement of the Gospell, and some opposing it ; some for the maintenance of the truth, and some traducing it.

The Magistrate must fight, *Gladio potestatis*, with the sword of authoritie. The Minister must fight, *Gladio Spiritus*,

tus,

tus, with the sword of the Spirit. Euerie Christian, *sub vexillo, et sub auspicio Spiritus*, vnder the banner, and by the direction and power of the Spirit. No Age, no Sex, no Condition, no Calling, may plead exemption from this Fight. The old and bed-rid *Nestor*, whose Almond-tree hath budded, must gird on his harnesse, and goe out to warre. The tender nurses, with their babes in their armes; Timorous & shaking mothers, with their infants in their wôbes, must learne to march, and handle the speare. The young and tender stems, whose legges and armes bee weake, and flexible as Reeds, must lay aside their painted horses, & call for swords. The life of euery man is a continuall warre, in the 7. of *Iob*: but the life of euery Christian man, is a continuall Battalion, and bloody skirmish, either against the diuell, an enemy, *quem fugare potes, non fugere*; you may make him flye from you, *Iames 4.* but you can

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no way flee from him. Hee assaults the first *Adam* in Paradise, the second in the wilderness, *Dauid* on his Palace, *Amnon* in his bed: or against the world, an enemy, *quem fugere licet, non fugare*: wee may flee the corruption that is in the world, but cannot enforce it to flee from vs: Or against the flesh, *quem nec fugere possumus, nec fugare*, saies *Bernard*: we can neither fly from our owne flesh, nor make our flesh fly from vs: Saint *Ambrose*, de *Pœnitentiâ*, lib. 1. cap. 14. giues the reason: *Non enim nos, sed in nobis nos sequitur*: this enemy is our Inmate, and cannot bee dislodged.

The Life of a Christian man is nothing but the ordering of a maine battell against the great and inuincible *Armado* of rebellious sinne. In the front, and brest of this Army, prepare to encounter with Ignorance, which enemy, though hee bee blinde, and his eyes put out, *Cui lumen ademptum*, yet are his weapons like the weapons of *Goliath*;

Goliath; his strength, like the strength of *Beemoth*; his stripes, like the battering of a tearing Cannon; *Monstrum horrendum, informe, ingens*: if this monster be not killed, it will lead you, like an *Ignis Fatuus*, into inextricable Labyrinths and Mazes of error, *Mathew 22*: make you proud Iustitaries, *Romans 10. 3*. infect you with Idolatrie, *Galatians 4. 8*. make you crucifie againe the Lord of life, *Aets 3. 17*. leade you into captiuitie, *Esay 5. 13*. let desolation in at your windowes, *Esay 27*. send destruction posting after you, *Hosea 4. 6*. make you subiect to a fearefull curse, *Psalme 19*. and perpetuall exiles from the life of glorie, *Ephesians 4. 13*.

Ignorance being put to flight, you shall encounter with superstition: which enemy, though hee seeme to be a foole, one that dares not stirre in a morning before all his Beads be dropt, his brest crost, his face sprinkled; that, if a Hare crosse his way, if hee stumble

at the threshold, if the Salt haue fallen towards him, if the Rauē haue crooked vpon the next rooſe, if hee haue dreamed of a faire garden; hee makes his Will; takes his leaue of the world, goes home, thinkes of nought but death, and dares not fight: yet if this Aduerſarie bee not conquered, he will ſet the God of Iſrael at defiance, ſcorne the Hoſte of Iſrael, make the pillars of Religion to ſhake; and the ſtrongest caſtles to totter, yea, driue the Lord frō amōg you, & ſtrengthen the hands of the deſtroyer againſt you, *Amos 5.9.*

Superſtition once quelled, you meet with prophaneneſſe: which enemy, though hee ſeeme to bee but a ſot, his heart but a dead piece of fleſh, without all feeling of loue, feare, care, paine, or the deafe ſtrokes of conſcience; one that at firſt ſinned againſt God, and cared not; now is become ſenſleſſe, he ſins againſt God, and knowes not; one that hares goodnes, mockes inſtructions,

ons, and despises grace; a man would thinke, that the earth could not harbor such a caitife as this: and yet you shall all meete him in your fight; and, if you smother him not, mercy shall be hid from your eyes, *Heb. 12. 17.*

Close at the heeles of this, followes Couteousnes; one that goes in a sordid and base attire, lookes as if hee were starued: when you meet him, you may knowe him by his forefathers coat, which he neuer meanes to change; marke him well, and strike home: for, if you kill him not, hee makes a liue-lesse piece of earth to bee your Master, a corruptible piece of gold to bee your god; makes you to let money, to sell time, to bee sicke of your neighbours field; tells you, that there is no goodnes, but in gaine; makes you lose your friends, pine your bodyes, murther your soules, 1. *Cor. 6.*

When you haue encountered with these, and thousands moe, in the Rere

you shall meete with as mortall an enemy as anie of these: and that is *Sloth* and *Idlenes*. You would thinke, that this were some Votarie, and religious person in a Cell, or Cloister, leading a contemplatiue life; such a one, as had rather freeze, then fetch wood; chuses rather to beg, then take paines; one that eateth and prayeth himself asleepe; seems to bee nothing, but a lump of cold clay in a standing water: yet if *Hieroms* rule, *ad Ruff. Epist. 6. Semper age aliquid*, bee not obserued; if the sleepey Sybarite bee not put to death, it will open a window to sinfull obiects; pester and infect the soule with vnhal- lowed thoughts; turne the whole bo- dy into a standing Bog and Fenne, fit for nothing but the spawning and breeding of vermine; ouercharge the whole man with sinnes, as the field of a bad husband is couered with weeds; suffer him to bring forth nothing but thorns and briers; whose end is to bee burned,

burned, *Heb. 6. 8. Cum quo certet, mens pia semper habet* : If you be the souldiers of Christ, you shall neuer want *Cananites* to fight against. *Putata repullulant, fugata redeunt, extincta reaccenduntur, sopita excitantur* ; If you could cut downe sinne like *Hydraes* head, it growes againe ; banish sinne, like the ill spirit that haunted *Saul*, it returns againe ; cast it into *Epimenides* his sleep, like *Hieroms* Fox, 151. *Epist. ad Præsid.* it will awake, and rouze it selfe againe. If you could put sinne to death like another *Virbius* and *Euridice*, it will quicken and reuiue againe.

And heere let no man say, that exhortation to fight is vnseasonable, as if our *Manna* were full of wormes, and the *Quailes* come out at our nostrils, and were offended at the length of our peace, as if wee longed to see our Townes and Cities burning, our Houses robbed, Temples spoiled, our women rauished, *Et natos ante ora parentum,*

rentum, our children bleeding on the pavement, sprawling on merciles pikes, our friends dying, our foes insulting, *et miseram vrbis faciem*, as *Æneas Siluius* said of *Constantinople*. No, no: but I exhort to fight against enemies at home, which are more dangerous then enemies abroad; to fight against your sinne, that you may bee free from bloody warres, the effect and off-spring of sinne.

The managing of this warre, is the preuenting of the other: the proclaiming of warre against our sins, would tie the hands of God from making war against our persons. It may bee, some think, that (like the old *Romanes*) we haue clipt the wing of peace, that shee doats vpon vs, and dandles our Kingdome in her lap: but, where *Iezabel* begins to paint herself, and to multiply her fornications, can wee look for peace? If we let the Ark of God be taken from vs, can we look for peace? If
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we let Religion sink, can wee promise peace? I remember what *Macrob. Saturnal. lib. 2. cap. 4.* reports of *Cesar*, that, hearing of the death of a *Romane* Soldier, who had liued merrily, and yet died greatly in debt, hee desired to buy the bed and pillow whereon hee lay; deeming some rare vertue to be in that bed, whereon a man could sleep so secure, that liued in so great a danger. I desire no pillow nor bed from vnder him: But yet, with *Cesar*, I wonder how wee sleep so quietly, when our danger is so neer. It may bee, not from any forain Nation. What then? Yet from our alone sinne, the most secret plots, and treasonable conspiracies, *Hosea 4.* And so I come from the proclamation of warre, *Αγωνίς, Fight*, to the encouragement to the vndertaking of it; *Αγωνίς τὸν καλὸν ἀγῶνα, the good Fight.*

A war may be tearmed good, when the cause is iust, aiming at the peoples peace, the Countrey's health, the Gos-

pels aduancement, the improouement of God's glory in earth. Sometimes it is otherwise, when it is vndertaken for reuenge, for the enlarging of possessions, for the wooing and soliciting of titles and honours. But this Christian exercise of Armes against the troops of sinne, is alwaies good,

First, because commanded. God's will is the rule and measure of goodnesse. Hee doth not will, because it is good: but the thing is good, because he wils it.

Secondly, good in regard of the end. *Bellum geritur, vt pax acquiratur*, saith *Aug. ad Bonif. Epist. 50.* and *Gratian*, out of him.

Thirdly, in regard of the Champions or Agents in the Christian Fight: None exercised in it, but good men; none but good men fit for it; no good men exempted from it.

Fourthly, good in regard of the good successe and speed: Yee shall bee more than

than Conquerors, *Romanes* 8.37.

Lastly, good in regard of the glorious reward, Eternall life. Now to the issue.

It is, of all other, the best and worthiest profession, To bee a poore militant Christian. It is a grace, To beare Arms in your scutcheons; but a greater grace, To beare Armes in the Field. The *Romanes* had souldiers in such repute, that euery one of them had the name and title of *Miles*, a Knight. *Alexander* was wont to call his souldiers his companions; *Cesar*, to make them his companions. But alas! these were but shadows of souldiers; and these, but painted honours. It was the honour of *Moses*, that he serued God, *Deu.* 34. the honour of *Dauid*, that he was a man after God's owne hart, *1 Sam.* 13. the honour of that cloud of witnesses, and band of souldiers, *Abel*, *Henoch*, *Abraham*, *Isaac*, *Jacob*, *Ioseph*, *Gedeon*, *Barach*, *Sampson*, *Iephth*, *Samuel*, that in their warres against Heathenish Idola-

ters, against the violence of fire, the fury of Lions, the terrours and exquisite torments of racking, mocking, scourging, stoning, imprisonment, pouerty, banishment; that in their skirmishes, and conflicts with flesh and bloud, they had pleased God; in the eleuenth to the *Heb.* When a man hath spent himselfe in great mens seruices, either they will not doe him the good they can, or they cannot doe him the good they will; if both willing and able, they bee ignorant what is best. But when hee hath serued in this spirituall warre against Atheisme, superstition, loosenesse of life, and the whole trained band of murdering & prodigious finnes, he shall be sure to haue whatsoever is good, *Psalme 34. 10.* Therefore *Moses* may well forsake *Pharaoh's* Court, to be the seruant of God. *David* may well enough forsake *Saul's* Tent, to be door-keeper in the house of God: for, *dulcis dies una super millia dierum,* *Psalme 84.* Ima-

Imagine the honour that was done to *Mordecai*, when hee had vpon him the King's apparell, rode vpon the King's horse, with a royall Crown vpon his head; and I will be bold to borrow the speech of *Abashuerosh* in the eighth of *Ester*; All this, and more, shall bee done to the poore militant Christian, whom God will honour. Imagine the happinesse of *Haman* in his Prince's fauour; the contentment of *Sampson* with his *Dalilah*; the comforts of *Elias* preserued by *Rauens*; the ioy of *Paul* and *Silas* visited by Angels; the honors of *Dauid* aduanced to a crown; and I will make bold to apply the Prophets speech, *Psalme 149*. Such honors, such pleasures, such comforts, such inward ioies, such, and infinitely greater, lasting and euerlasting happinesse haue all his poore and militant Saints.

Let this pull down the pride of wicked persons, bee they in the eye of the world neuer so high and honourable:

for, if they bee not militant against sin, but maintainers of it; not *mallei vitiorum*, hammers of sinne, but hatchers of it; they are dishonourable and worthlesse Caitiffes.

The conclusion: If you desire to bee blest in a seruice, then serue GOD. If you desire to be honorable Professors, turn Christian Souldiers. If you long to weare a Crowne, begin to fight. If you would fight as you ought, then fight the good Fight. To knowe whether it be the good Fight or no, then let it bee the Fight of faith. Which is the third Particular: whereof, by your patience, I come now to speak.

Of faith. That which was written in Philip of Macedon's Buckler, *Quod faustum & felix*, that doo I say of this point. Well may it bee spoken: well may it bee taken: well may it work: deep root may it take: good speed may it haue, and God's blessing be vpon it: *Fight the good Fight of faith.* It is *pro fide*,
for

for the faith : so all Expositors of all sides, both ours and Papists : the same which the Apostle mentioneth in the third verse of the Epistle *Iude*. Some note heer, it is *Αγώνισμα*, *Fight* : and there is *Επαγώνισμα*, which imports a hot and violent Fight. At the first view I discern a double Theoreme ; the one, that Faith and Religion haue many enemies ; the other, that euery good member of Christ must turn souldier, and be defender and maintainer of the faith. Of these in order.

It is a Principle and Maxime in Religion, that there is a God : but this hath enemies ; the open Epicure, and the close Atheist. It is a Maxime, that there is but one true God : but this hath enemies ;

First, Worldlings : whereof, the Ambitious hath honour ; the Voluptuous, pleasure ; the Couetous, Mammon for their god. Some haue their bellies, *Phil.* 3. 19. and some, the diuell for their god, 2. *Cor.* 4. The

The second enemy to this, is the Romish Church, which set vp many gods. The Pope is *Dominus Deus noster*. The Virgin is a more merciful Sauour than God, saith *Discipulus de temp. Ser. 161*. And she saues by her infinite mercy, whom God in his infinite iustice doth not, saith *Michael de Hungar. out of Orosius*. It is a Maxime, that all Scripture is by diuine inspiration; but this hath enemies; Turks, who refuse the Word, and embrace a blasphemous *Alcaron*; Iewes, who tread the new Testament vnder foot; Papists, who craftily vndermine this Principle, first, teaching, that Hebrew and Greek are corrupted, to credit their vulgar Latine; secondly, by magnifying the authority of the Church, to disparage it. It is a Maxime, that the Scripture is a perfect Rule of faith: but this hath enemies; first, carnall persons, led by sense and feeling, not by this Rule; secondly, Romish Catholicks, who make the Word
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not a Rule, but a thing ruled by authoritie of the Church. *Ludouicus*, a Canon Lateran, spake in the Trent Councell, *Scriptura est mortuum atramentum*. The Bishop of *Poitiers* saith, It is *res inanis et muta*; *Pighius*, *Scripturae sunt muti indices*; *Eckius*, *Euangelium nigrum*, *Theologia atramentaria*, *nasus cereus* *Lesbia Regula*. But once more.

It is a Maxime, that whosoever denies Iesus to bee Christ, viz. anointed King, first, in sauing and destroying; secondly, in pardoning sinnes; thirdly, in making lawes to binde mens consciences directly: Priest, first, offering sacrifices for the sins of men; secondly, in making intercessiō to God for men: Prophet, first, revealing Gods will; secondly, enlightening mans vnderstanding; thirdly, framing mans heart to obedience; the same is Antichrist, *Iohn* 2.22. But this hath enemies, especially Popish Catholicks: I speake boldly, that their religion denies Iesus to be Christ,

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because they rob him of these three Offices. First, of his kingly Office : for they giue part of it to the Pope, making him to remit sinnes properly, giuing him to make lawes, which binde the conscience properly, as the Lawe of God, a power coequall with Christs power : and thus they make their *Bonifaces*, their *Innocents*, their *Gregories*, Checkmates with the Sonne of God.

Secondly, they rob him of his Priestly Office ; giuing to a Masse-priest, power to offer sacrifice propitiatorie for quicke and dead ; yea, euerie Papist hath a piece of it, because euerie one of them may satisfie the iustice of God for his sinnes, by his owne merits ; and for his intercession, some of them abolish it : for, no Catholike desires Christ to pray for him, saies the *Rhem. Annotat.* in 1. *Tim.* 2. Other deale it among the Saints ; among whom, the Virgin *Marie* hath the greatest share. And these are their Intercessors, not only

ly by their prayers, but by their merits.

Thirdly, they rob him of his Prophetick Office : for, this they bestow vpon euerie Pope; who, without Scripture, determines infallibly, by internall assistances of a spirit lockt in his owne brest, all pointes of faith and life : which is the proper office of Christ alone, who is perpetuall Doctor of the Church. Time will not suffer mee to reckon euerie point of Religion, and to shew who bee enemies to it ; this taste shall be sufficient : and therefore I apply my self to the second Theorem.

Euerie good member of Christ must turne souldier, and become a defender of the faith. That which *Epaminondas*, the worthy *Theban* souldier in *Tullie*, lib. 5. *Epist.* 12. resolved concerning his buckler, *I will either defend thee, or die for thee* ; and being wounded to death, vsed no speech but this, *Num saluus est clypeus meus ?* Is my buckler safe ? must bee the Christian souldiers resolution

for his Religion, and faith : *I will either defend thee, or die for thee.* *Bucolcerus*, at the yeere 965. reports of the Nobles of *Polonia*, that when the Gospell is read, they clap their hands vpon their swords, and begin to draw them out; intimating by that ceremonie, their resolving to defend the faith, and willingnes to hazard their liues for the Gospels safetie. And this defence of faith consists in fīue duties. First, sound and conscionable preaching of it; the dutie of the Ministers. Secondly, the cherishing of good seed when it is sowne, and weeding out cockle, and hemlock; the dutie of the Magistrate. Thirdly, the confession of truth. Fourthly, the example of life. Fifthly, the prayer; common dueties of all professors. God hath put a sword into the Prophets hands, to fight against heresie. *Irenæus*, *Tertullian*, *Epiphanius* and *Augustine*, say, It is another *Helena*, quia *diffensiones parit*; and *Vipera*, quia *matrem*

trem occidit; and *Perdix*, *quia ouis alienis incubat*; a *Chamelion*, and *Proteus*, *quia mutat*; *Taurus*, *quia superbit*; and *Vulpes*, *quia fallit*. If hee fight not against these; no Pastor, but Impostor; not a keeper; but a deceiuer of the people; and God hath giuen him a sword to slay *Agag*, and all his cattell; originall impuritie, and all his droues of vnhalloved thoughts; to buckle with proud prodigious sinnes, as *Paul* did with beasts at *Ephesus*, *1. Cor. 15.* to ruinate Satans kingdome in the hearts of prophane liuers. If carelesse of this, then is he not *Præco*, but *Prædo*: hee shall not receiue the reward of a Prophet, but of a thiefe. In a word, the Prophet must maintain the faith, by preaching truth, and confuting error; by commending vertue, and disparaging vice; by confirming the weake, and confounding the obstinate; by prouing of orthodox conclusions, approving goodnes and innocencie; improving his labour and

paines, reproouing sin and prophane-
nesse.

The second dutie is the cherishing
of good seed, when the husband-man
hath sowne it; the preserving of truth
as a chaste Virgin; the suppressing of
Heresie and Idolatrie, with the broa-
chers and abettors of it. For this pur-
pose God hath giuen the Magistrate a
sword: but it lies wrapt, like *Goliaths*
sword, in a linnen Ephod. If the Ma-
gistrate be conuiuent, the law is like the
Roman Lex Iulia, false asleepe; that the
Enuious may safely sowe his tares; the
Idolater safely set vp his Calues; the
Impostor safely vent his Heresies; the
Painim bake his cakes to the Queene of
heauen; the ignorant Votarie creep to
his Image; and euerie man choose his
owne religion, make his owne god,
sacrifice to his owne Idol. Then *Elohim*
are but *Elibim*; those whom wee take
to bee gods on earth, are but gilded
Statua's. *Constantine the Great* was wont

to define a Magistrate thus; *Magistratus est custos utriusque Tabulae*. That is it wherewith they are trusted; Gods whole service, and defence of Religion. But many times it comes to passe, that they doo him least service in this kind, who owe him most. *Tacitus, Annal. lib. 6 &c.*

The third point of this defensive warre, is confession; which is no lesse then the standing against the gates of hell, by bearing witness to the truth. I am ready to die for the name of Christ, *Acts 21*. When Sylla in *Valerius Max. lib. 3 .c. 8*. would proclaim *Marius* a traitour, *Q. Scauola* made this reply: *Nunquam efficit, ut propter exiguum senilem sanguinem*; If I oppose Sylla in the iust defence of *Marius*, hee can take nothing from mee but a little old and cold blood. A noble resolution, and fit for our imitation. Let vs rather burne, then bow to the Idoll which *Romish Nabuchadnezar* hath set vp; rather

ther die for the Name of Christ, then leaue the marke of the Beast vpon vs; rather lose our head from our shoulders, then renounce that Head who is ascended into the heauens; rather effuse our blood, and die glorious Martyrs, then liue Apostates, and die comfortlesse. Would fainting spirits be encouraged vnto this, let them learne this lesson of the Apostle, *Rom. 8. 37. In all these we are more then Conquerours.*

The fourth point is good example of life. They that in profession shine as lights, must in their liues bee pure and blamelesse, as the sonnes of God, *Phil. 2. 19.* This doth not onely commend our faith, but helpe to propugne and defend our faith, as being a powerfull motiue to winne our Aduersaries to our side. I much mistake, if *S. Peter* do not make a good conuersation more effectuall to conuert an vnbeleeuier, then the Word it selfe. *Let wiues be subiect to their husbands, that they which obey*
not

*not the Word, may be wonne by a godly con-
uersation, 1. Peter 3.*

The last point of this defensue warre, is prayer, that God would goe out with our Armies, maintaine his owne cause, change the weather, and send a gracious winde to blowe away the swarms of *Aegyptian* Waspes, and Locusts, the Palmer-wormes, and Caterpillers, and Cankerworms, who hope to deuoure all the good seed which the good husband-men haue sowne, for more then sixtie yeeres; that hee would take the Foxes, the little Foxes, which destroy the vines; that he would tame the wild Boares, which breake downe our hedges; that hee would rescue his owne truth from the Talons of those vnclean *Harpies: Fædissima ventris proluuiæ*; who, not satisfied with two Sacraments ordained by God, make five more of their owne; who, not resting in Christs obedience, perfit his works with works of their
F owne;

owne ; not pleased , that God should haue all diuine honor , part stake with him ; not willing , that God should haue all the praise of our conuersion, ascribe part to a naturall power of their owne ; not content to send all their requests vnto God, pray to Saints of their owne ; not resting on Christs intercession , make *Dominick*, and *Francis Sebastian*, & *Thomas Becket*, with a thousand moe Aduocates and Intercessors of their owne ; not content to haue Christ to be their Churches Head, haue aduanced a leaden head of their owne ; not content with Scripture to bee the Rule of faith, haue magnified and authorized Decrees, and Canons of their own; not daring to depend vpon Gods mercie for saluation, put confidence & trust in dead works of their owne. And if the Preacher would preach the faith thus soundly ; if the Magistrate would preserue Religion thus carefully ; if you, braue and heroike spirits , would quit
you

you like men, & fight valiantly in confessing truth to the expence of blood, if God call you ; in leading liues becomming Saints , in wrastling with God with strong cries and groanes , for the patronizing and eternizing of faith & true religion among vs; then should we all die with *Pauls* sweet Song in our mouthes; *We haue fought a good fight: we haue finished our course : we haue defended and maintained the faith :* then might we promise to our soules , that God would thus answer vs again: *Well done, good Souldiers: well done, good seruants: you haue bin valiant for the faith, and courageous for the truth: now receiue this Crowne: dwell in this Kingdome : enter into your Masters Ioy.* Which is the last particular, whereto I am comming by the course of my Text, but am preuented by the course of time. ,

FINIS.

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